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levies called for when it seemed as if the first had just arrived on the battle grounds ; we have seen the revenues of a year expended in a few weeks, and new supplies demanded. So quickly does war, as war is now waged with its "devilish enginery," exhaust the resources and enfeeble the strength of nations, till even they who govern them stand aghast at what they have done.

It is fortunate, in this point of view, that none of the combatants have withdrawn from it, to use the old phrase, "covered with glory." None of them carry home trophies, the splendor and magnificence of which blind men's eyes to the deformity and horror of the strife in which they were earned. There have been no great conquests, no regions rapidly over-run and subdued, no campaigns won by some brilliant manœuvre ; every advantage obtained in any quarter has been purchased at a frightful cost. There is nothing in the events or the results of the war to tempt the parties soon to renew it.

In the meantime, the issue of the war, so far as Russia is concerned, is in strict conformity with justice. She made war for the sake of seizing upon Constantinople ; she withdraws from the war after vast losses of men and of money, leaving that capital in the hands of its original possessor. The idea of conquest, for the present at least, is given up by that great power of the North, which will now probably seek to strengthen itself by the civilization of its subjects. In that field are great triumphs to be won, with no enemy to contest the ground with the Russian nobles.

The greatest gainers by the war will be the various races of Christians which inhabit the Ottoman empire. Their condition was becoming gradually better, and they were rising step by step to an essential equality in rank and consideration with the Mohammedans ; but the war and the influence of the allies have hastened this process, till now all civil or political distinctions on account of religion are abolished. The results of this change will be important ; but we do not intend to discuss them here.—*N. Y. Evening Post.*

The upshot, then, of all the gain from this war, is the proof given by it, in a thousand ways, of the utter suicidal folly of the whole custom. Some good will, of course, come from it, sooner or later ; but nothing that might not, with equal certainty, have been secured without it. God will, in his overruling providence, get good out of it, just as he does, and ever will, from the devil himself ; but all the legitimate results of the war itself are evil, and only evil. As a means to an important end, as a measure of policy for the benefit of Europe or the world, it has been an entire and glaring failure.

THE TRACT SOCIETY ON PEACE.

PREMIUM ESSAY ON PEACE.—"*The Right Way ; or the Gospel Applied to the Intercourse of Individuals and Nations.* By Rev. Joseph Collier. Published by the American Tract Society, New York.

The history of this work on Peace is familiar to our readers. Our lamented friend, the late venerable Thomas A. Merrill, D. D., conceived the idea of furnishing the community with a sort of Christian classic on the practical application of the Gospel alike to individuals and nations ; and for this purpose he offered a premium of Five Hundred Dollars to procure such a trea-

tise, and provided a still larger fund to perpetuate its circulation as one of the volumes of the Tract Society's Evangelical Family Library, along with the immortal works of Baxter and Dodridge, of Flavel and Edwards. The result is the volume now before us; and a strong proof of impartiality is seen in the fact, that the three judges, selected from as many religious denominations, unanimously awarded the prize (\$500) to a competitor from a fourth with which none of them had any connexion.

In place of a formal criticism on this treatise, we will enable our readers to judge for themselves by presenting a brief but comprehensive analysis of the work itself, and a few specimens of its style, spirit and power. Though aimed chiefly against the custom of war, it dwells on the general application of the Gospel to the intercourse alike of individuals and of nations; and this sketch of its plan comprehends, in its various details, the whole scope and upshot of the work.

THE GENERAL PRINCIPLE.

Differences must necessarily occur among men. As long as human nature is in its present state, we cannot expect to see a perfect harmony of feelings. We are so constituted that all cannot behold a subject in the same light, nor honestly coincide in the same opinions. But is it therefore necessary that there be strife and bloodshed? Must men persist in blinding themselves to reason, and to all the better feelings of their nature, because of these differences with one another?

The gospel of Christ is eminently practical. While addressing itself to *man as he is*, it also reveals to us *man as he ought to be*. Its precepts are exactly adapted to our nature and circumstances, and are capable of application to our ordinary, every-day life. As we now consider a few of those relating to human intercourse, we shall see that they present the only practicable method of relief from the evils that surround us. As one by one they unfold to our view in all their sublimity and loveliness, let us adore the wisdom that has framed, and the grace that has revealed them; and let us regard them in their true character, as not only beautiful in theory, but most divinely beautiful in practice.

The gospel views man as sustaining relations both to God and to his fellow-men. It clearly defines those relations, and points out the duties growing from them. It applies itself, first of all, to the regulation of our intercourse with God. To this end, it corrects the erroneous views of Him which are generally entertained, condemns the false and prescribes the true mode of worship, and while teaching the utter uselessness of every other way of seeking his favor, reveals, in Him who is "the way, the truth, and the life," the *Right Way*. Having done this, it proceeds to regulate our intercourse with one another. Here, too, it opposes itself to the false maxims that govern the world at large, and pointedly denounces many errors which have become interwoven with the very texture of society. It shows us the glaring evils of that wrong way which is ordinarily practised, and reveals and inculcates the **RIGHT WAY**.

The author then proceeds, in his view of the gospel as applied to individuals, to enforce the various duties relating to their intercourse, as friends, neighbors, enemies; in families, in the church, in society at large. This discussion, as one of much importance, and a wide reach of application, he continues through several chapters. He next answers a variety of practical objections, and enforces the whole argument by a series of pertinent and forcible motives.

From such a view of the gospel as a rule for individuals, occupying about one-third of this volume, our author passes to make a more extended application of its principles to nations in their intercourse. He insists on the claim and fitness of the gospel to be regarded as a universal rule of duty, as applicable to nations as to individuals, and just as binding on the former as on the latter. He then takes a general view of the evils of war, as evils which the gospel, rightly applied to nations, is designed and fitted to remedy, and devotes a series of chapters to a sketch of these evils,—such as its waste of property; its malign moral effects; its destruction of domestic happiness; its personal sufferings; its havoc of life; its ruin of immortal souls; its obstacles to the spread of the gospel.

Our author next dissects and exposes the current pleas for the custom of war—national redress; dangers of a pacific policy; the plea of self-defence; the excuse from immemorial usage; the pleas of honor and of patriotism; the much abused argument from the Bible. He then tests war by reason as unnecessary, unjust, inhuman, inefficacious, inglorious; and finally by the gospel as unchristian—opposed to its law of love and forgiveness, of forbearance, of rendering good for evil, contrary to its golden rule.

From this survey, the writer proceeds to the practical question of Substitutes for War, especially Arbitration in place of the Sword; developing the principle, adducing arguments and testimonies in its favor, considering fairly its difficulties, and summing up its advantages. This discussion is much briefer than many would desire, but still embraces a pretty full synopsis of the argument.

The three closing chapters are on the blessings of peace, and the means of securing it; on the prospective triumphs of peace over the whole earth, and a series of brief, appropriate appeals to various classes in behalf of the cause—to rulers, citizens, philanthropists, the young, women, ministers, Christians.

Such is a synopsis of this truly Christian work. It does not profess to be a specific plea for the Cause of Peace; but it is a most welcome and valuable handmaid in our great work. It is a manual of social relations. It aims to show what the gospel requires of men in their intercourse, whether as individuals or as nations; and if the habits and usages of every community could be cast in the mould of its pacific principles, as here laid down, human strife, especially the gigantic and suicidal conflicts of war, would at once cease forever from every land where Christianity shall have sway. We see not how any Christian can object to a single one of the main positions taken in this book; and yet, while it goes to no extremes, it inculcates the substance of all the principles for which the strictest friends of peace contend. It moots no controversy among Christians, but quietly leads the reader to all, or nearly all, the practical conclusions that the strongest peace man can desire. It is, on the whole, an unexceptionable, able and admirable plea for *Christian Peace* in its general bearings; and we owe many thanks to the Tract Society for lending its wide and powerful instrumentalities in a work so germane to its great purpose. It does not say all that we should ourselves say; but it goes as far as we could reasonably ask such a society to go as the recognized or-

gan of the mass of Evangelical Christians ; and we merely desire now that this volume on Peace, as a permanent part of its Evangelical Family Library, may go, along with the writings of Baxter, Dodridge and Edwards into the various families of our land, and there silently plead for the ultimate reign of peace coextensive with our religion of peace.

We may hereafter lay this volume under further contribution to our pages ; but we will for the present select, very much at random, only a few specimens.

DUTIES RELATING TO HUMAN INTERCOURSE.

IV. FORBEARANCE. Christ, in denouncing the old maxim, "An eye for an eye, and a tooth for a tooth," exhorts, "*Resist not evil* ; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Matt. 5 : 39-41. This duty is also urged in several other passages. "Love as brethren, be pitiful, be courteous : not rendering evil for evil, or railing for railing, but contrariwise blessing." 1 Peter 3 : 8, 9. "See that none render evil for evil unto any man ; but ever follow that which is good, both among yourselves, and to all men." 1 Thess. 5 : 15. "Recompense to no man evil for evil." "Be not overcome of evil, but overcome evil with good." Rom. 12 : 17, 21. "Say not thou, I will recompense evil ; but wait on the Lord, and he shall save thee." Prov. 20 : 22. "Walk with all lowliness and meekness, with long-suffering, forbearing one another in love." Eph. 4 : 1, 2.

The ordinary usage of society opposes but a slight barrier to the exercise of revenge. Although the rule, "An eye for an eye, and a tooth for a tooth," may not literally be practised in civilized communities, it is *in spirit*, if not in letter, a fair expression of the public sentiment. Against this wrong principle Jesus opposes the precept, "*Resist not evil*." Where love to an enemy exists in the heart, obedience to this requirement will follow as its fruit. The forgiveness of an offender implies a meek endurance of the offence. As God, when forgiving, stays his avenging arm, and withholds that punishment with which he might justly crush us, so those that would imitate him must endure injuries with forbearance and long-suffering. Those resentful thoughts and deeds which are generally regarded as the natural right of all, are not to be viewed with any favor by those who obey the gospel. The very word revenge should be blotted from their vocabulary, as, when the gospel triumphs, the thing itself shall be blotted from the world.

He, then, who would practise the right way, will prove his love and forgiveness by *resisting not injury*. As it is the part of love to suffer rather than cause pain to its object, he will patiently endure wrong at the hands of another, and even rejoice in his enemy's exemption from it. Upon those occasions when some degree of resistance is necessary, he will offer it with reluctance, and, instead of rejoicing at the opportunity for so doing, will deeply regret its necessity. As a general thing, he will meekly yield to the hand that smites and the tongue that reviles him, and will respond to the insult, or disprove the slander, more by his life than his words. Not only will he avoid the retaliatory blow, but even the witty sarcasm or inconsiderate jest, which would provoke a laugh at the expense of his adversary. The only resistance he will offer, will be to the evils of his own heart ; and he will unite against them all those energies with which others are accustomed to resist an outward foe. Desirous of following "the things that make for peace," he will obey that voice of God, "Avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord." Rom. 12 : 19. "Blessed are the meek, for they shall in-

herit the earth." "Blessed are the peacemakers, for they shall be called the children of God." Matthew 5 : 5, 9.

V. RENDERING GOOD FOR EVIL. "*Love your enemies, bless them that curse you*, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." Matt. 5 : 44, 45. "Not rendering evil for evil, or railing for railing; but contrariwise blessing." Pet. 3 : 9. "Bless them which persecute you; bless, and curse not." "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." "Be not overcome of evil, but overcome evil with good." Rom. 12 : 14, 20, 21.

The meaning of these precepts is plain and undeniable. All must perceive that they forbid even a cold, distant demeanor towards an enemy, or a disregard of his interests. Some think that they have carried their kindness quite far enough when they have allowed the trespasser to *go unharmed*. But we are here taught that we may not even treat with "silent contempt" him whom duty forbids us to punish in any other way; and that while endeavoring to forgive and forbear, we are not absolved from the further obligation to associate with and benefit him.

To those who acknowledge the wisdom and obligation of this class of precepts, little need be said as to the manner of their fulfilment. Circumstances will generally determine the mode in which they may be the best obeyed, and suggest the particular kind of good which it is our duty to render. Where the right disposition exists, opportunities for exercising it will not be wanting. Paul has specified two extreme cases—yet with no design of excluding those of lesser importance—in the exhortation, "If thine enemy hunger, feed him; if he thirst, give him drink." The meaning of this is, that rather than rejoice in his sufferings of any kind whatever, we should relieve them. In the divine example—which we should ever look upon as our standard—God, who is infinite, blesses those of his enemies who have a heart to accept his gifts, with infinite good. He does not discriminate between the very gross and the comparatively slight offender, but bestows upon all who will receive it in his appointed way the same forgiveness, the same salvation, and the same heaven. So we, in doing good to those who hate us, are not to be governed by their deserts, but by our opportunities for benefitting them, and their willingness to be benefitted by us.

He who obeys these precepts will mark every occasion of injury by the bestowment of some peculiar favor, so that it may be said of him, as it was of Archbishop Cranmer, "The best way to make him your friend, is to do him an ill turn." If he can discover no necessity to be supplied, he will at least bestow the kind word, and exhibit in look and demeanor, and in those numberless acts of courtesy which it is always in our power to render, a sincere desire for his welfare. Every repetition of the offence will be the signal for repeated kindnesses; and even should this strife be long continued, he will be as eager to follow every evil with good to the end, as was ever an angry disputant to secure the "last word" of a controversy.

He will especially delight in praying for his enemy. And here, after all, is the noblest triumph of good over evil; for what blessing can surpass that of earnest prayer in behalf of a fellow-creature? By means of it we not only exercise and put in practice our own love to him, but, if our prayers are what they should be, we enlist *God* in the work of benefitting him, and obtain for him such favors as no mortal could confer. Perhaps, in answer to our effectual prayer, a soul is saved, new joy caused in heaven over a repenting sinner, and he who cursed us, blest with "a crown of life," and "an eternal weight of glory." Such is said to have been the result of a poor

negro's prayer, once offered in behalf of a cruel and ungodly master. He was a slave, and had been severely whipped for reading the Bible. Soon afterwards, his master going near the place of punishment, his attention was arrested by the voice of one engaged in prayer. As he listened, out of mere curiosity, he heard the poor slave imploring God to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse, he made an immediate change in his life, which had been careless and dissipated, burnt his profane books and cards, provided for the liberation of all his slaves, and appeared now to study only how to render his wealth and talents useful to others. Who could desire to bestow or to receive a richer blessing than is hinted at in the words, 'Pray for them that despitefully use you and persecute you?'

SOME OBJECTIONS TO THE CHRISTIAN RULE.

IV. Perhaps the most formidable objection to the gospel method, is *the difficulties which attend its practice.*

Some of these have been alluded to. The chief one, however, and that which lies at the foundation of all the rest, is the opposition it encounters in our own bosoms. It may be said with truth, "The duties urged upon us run directly counter to our natural dispositions. Whether it be our fault or our misfortune, we are born into the world with certain propensities which clamor earnestly for gratification. Such are anger, resentment, and the desire of resisting evil; and to act contrary to them would be to revolutionize every instinct and impulse of our nature." But consider,

1. *Of what religious duty may not the same be said?* The impenitent may object, with equal justness, that repentance is very hard; and the unbeliever, that faith in Christ is unnatural to him, and exceedingly difficult of attainment. Every sinner may urge, with truth, that his heart is strongly adverse to loving and serving God. Of what path of revealed duty do not timid pilgrims say, "There are lions in the way?" He who stops to count the cost of a religious life, will find many a "Hill Difficulty" intervening between him and the celestial city. Yet thousands of Christians have bravely surmounted them all; and the whole church militant is made up of those who are grappling with and conquering difficulties as vast as any that oppose our obedience to these precepts. Let us place them upon a level with many other duties, such as love to God, repentance, faith, holiness; and ask, will not the objection apply equally to them? Must not the objector, to be consistent, give up all religion, and refuse to obey any of the divine precepts?

2. Great as may be the difficulties in the way, *experience has shown that they may be overcome.* Every reader can probably call to mind some trophy of divine grace, in whom the most resentful dispositions have been rooted out, and a heart of love and forgiveness implanted in their stead. Saul, the fierce, impetuous persecutor, "breathing out threatenings and slaughter against the disciples of the Lord, was afterwards enabled to say, Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." Compare Acts 9:1, and 1 Cor. 4:12, 13. The dying prayer of Christ-like Stephen was, "Lord, lay not this sin to their charge," Acts 7:60. It is said that James the less, who suffered a martyrdom similar to that of Stephen, prayed for his murderers amid a shower of stones which they cast at him, until one of them beat out his brains with a fuller's club. The history of the church of God, and especially that of the Christian martyrs, furnishes numberless other instances of the practical fulfilment of the precepts, "Love your enemies, bless them that curse you," etc. They therefore, have been obeyed; and what should prevent their fulfilment by every Christian?

This objection, however plausible in the mouth of the ungodly, comes with

an ill grace from the Christian. For, does it not argue a sad want of confidence in that almighty Power from whence he professes to derive all his sufficiency? It reveals, too, a glaring inconsistency of religious practice; for it virtually assumes that while divine grace can strengthen for some kinds of duty, there are others for which it is inadequate; or that, while it can enable us to repent and believe, it cannot enable us to love our enemies, and forgive injuries. What wonder is it, if those who thus practically distrust their Maker, should be left to feel their weakness, and be overcome by those difficulties which they do not rightly seek to subdue? Let them, however, lean upon that arm which is stretched out for their assistance, and the obstacles will vanish from this, as they do from every other path of duty.

MISCELLANEOUS.

A BLOODY YEAR.—There were seventy-three battles fought during the year 1855, with an average loss of 1,000 men in each; more than 300,000 soldiers are said to have perished by disease and battles; the battles averaged more than one a week. It is one of the bloodiest years in modern history.

ONE WAY THE MONEY GOES IN WAR.—The contractors in the English army have a profitable business. Some of them clear \$300,000 a year. One man, who furnished fodder for horses, made the sum of \$238,000 the first year of his contract.

WAR ON CHRISTIAN PRINCIPLES—Near the close of our war with Mexico, a writer in one of our newspapers, (in Providence, R. I., we believe,) gave the following hit, too good to be lost, at the assumed compatibility of war with the gospel:—

One of the conditions of the treaty with Mexico is said to be, that any future war which may break out between the two countries, shall be conducted on Christian principles. Now, we all know that this is an age of progress, and that all sorts of improvements are taking place; but *war on Christian principles* is certainly the latest, and, if carried out, will prove the greatest of them all.

Just imagine it; we think we can see the two armies drawn out in battle array. A fair field is before them; the ranks are formed, the positions are taken, the great guns are unlimbered. General Scott is just about to give the order to *fire*, when an aid comes up, and respectfully reminds him, that 'the war is to be *conducted on Christian principles*,' and that it will not do to fire. 'Very true, very true,' says the commander-in-chief; 'but what are they? I have read Vauban, and Turenne, and Coehorn. I have read the lives of the conquerors, and have studied the campaigns of the greatest soldiers; but I never happened to come across these principles in any work upon the military art. Do you know anything about it, Colonel?' 'No.' 'Nor you, Major?' 'Nor I, neither.' 'I really do not know how to begin; I suppose it would not do to shoot. Suppose we send for the chaplain?'

The chaplain arrives. 'Do you know anything about this fighting on Christian principles?' 'Oh, yes; it is the easiest thing in the world.' 'Where are the books?' 'Here;' taking out the Bible.

'Really,' says the General, 'we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is before us